

186 Andaman tribes to the natives of the Little Andaman. On the
775 other hand they called Polynesians *Lau*.

For many centuries the Andaman Islanders have been accustomed to see light-skinned men visit their shores in ships, Europeans, natives from the coasts of India, Burma and Malaya, and occasionally perhaps Chinese. To these aliens they gave the name of *Lau*, apparently regarding them as visitors from the only other world they knew of, the world of spirits¹. The clothes that these "spirits" wore they called *Lau ot-julu*, the word *ot-julu* meaning "cold."

775 The spirits of the forest and the sea are believed to be generally invisible, but there are tales of men and women who have seen them, and their personal appearance is sometimes described. The descriptions vary considerably from one informant to another. One of the commonest statements is that they are light or white skinned. (The Andamanese vocabulary does not allow of any distinction between white and a light gray or a light shade of colour.) One man, however, said that the forest spirits are black (or dark), while the sea spirits are white (or light). I was told several times that the spirits have long hair and beards (the Andamanese having, as a rule, no beard, and their hair, being frizzy, never growing to any length). Their arms and legs are said to be abnormally long, while they have only small bodies. Though there is no uniformity in the way in which the natives describe the spirits of the jungle and the sea, there is a notable tendency to associate them with the grotesque, the ugly, and the fearful. There is a common belief that the spirits, both of the jungle and of the sea, carry about with them lights, which several men and women claim to have seen.

In reply to the question as to how the spirits of the forest and the sea originated, the natives all agree in saying that they are the spirits of dead men and women.

791 The jungle spirits live in a village (or villages) in the forest.
775 There is a belief that mortals wandering by themselves in the jungle have been captured by the spirits. Should the captive

¹ A similar custom is found in many savage tribes. Thus in many parts of Australia the aborigines call white men by the same name that they apply to the spirits of the dead.

III]

RELIGIOUS AND MAGICAL BELIEFS

139

show any fear, my informants said, the spirits would kill him, but if he were brave they would take him to their village, detaining him for a time, and then releasing him to return to his friends. A man to whom such an adventure has happened will be endowed for the rest of his life with power to perform magic. He will pay occasional visits to his friends the spirits. The natives told me of one such man who died not many years ago. At irregular intervals he used to wander off into the jungle by himself and remain absent for a few hours, sometimes for a day or two. He returned to the village after such an absence looking strange and wearing ornaments of shredded palm-leaf (*koro*) which he claimed had been placed upon him by the spirits.

Save for persons who have made friends with them, and have thereby become endowed with magical powers, all contact with the spirits of the jungle and the sea, or with the spirit of a dead man, is dangerous. The spirits are believed to be the cause of all sickness and of all deaths resulting from sickness. As a man wanders in the jungle or by the sea, the spirits come invisibly and strike him, whereupon he falls ill, and may die. A man or woman is more likely to be attacked by the spirits if he or she is alone, and it is therefore always better to be in company when away from the village. The spirits rarely venture into the village itself, though they may prowl round it, particularly at night. They are more dangerous at night than during the day.

There are many objects that are believed to have the power of keeping spirits at a distance, and thus of preserving human beings from the danger of sickness. Amongst the most important of these are fire, arrows, human bones, bees'-wax, and red paint. A man or a woman leaving a hut to go only a few yards at night will always carry a fire-brand as a protection against spirits that may be prowling in the neighbourhood. If the night be dark a torch is carried in addition to the fire-stick.

The Andamanese will never whistle at night, as they believe that the noise of whistling would attract spirits. On the other hand they believe that singing will keep the spirits away.

The spirits that haunt the woods and waters of a man's own home are regarded as being less dangerous to him than those of

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associated with *Puluga* or *Biliku*. All the versions that I heard, however, referred to the past and not to the future¹. 775

The Andamanese speak of unconsciousness as "death," and regard a person who has been unconscious for some time as having been dead and returned to life again. I was once told that an old man in the village was "dead" and found him in a state of coma from which he recovered and lived for several days. There are stories of persons having returned to life even after they have been buried. One such tale was told me in the North Andaman. A man died and was buried. As his friends and relatives, after packing up their belongings, were leaving the camp in their canoes, the man's voice was heard calling. His wife and mother turned back and met him and took him in their canoe. He lived for some time after this and then he died and was buried again. Again the same thing happened, the dead man re-appearing just as they were setting off in their canoes from the camp that they were deserting on account of his death. Finally the man died a third time. When he was buried this time the men dug a very deep hole some distance from the camp, and then hurried back to the camp and hastily gathered up their belongings and left it. Nothing more was seen of the dead man, but when, after the lapse of some months, they went to dig up the bones, they found the mat and leaves and rope in which the corpse had been bound, but there were no bones. 761 828

Amongst the coast-dwellers of the North Andaman I found a belief that the soul of a dying man goes out with the ebbing tide. 761 775

There are, amongst the Andamanese, certain individuals who are distinguished from their fellows by the supposed possession of supernatural powers. These specially favoured persons 756 791

¹ It may be noted that in the Andamanese languages there is no future tense of the verb, and it is often very difficult to know whether a speaker is referring to the present or to the future. Further, although there is a past tense, a native often uses the present tense in a narrative relating to the past, so that a statement relating to the past and one relating to the future may have exactly the same grammatical form. Mr Ellis, writing in the *Journal of the Philological Society* (1882) from information supplied by Mr Man, gives a verbal suffix *-ngube* denoting the future in the *Aka-Bea* language. Mr Portman points out that this is an error. (*Notes on the Languages of the South Andaman*, p. 88.)

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791 correspond, to some degree, with the medicine-men, magicians or shamans of other primitive societies. The name for these medicine-men in the North Andaman is *oko-jumu*, meaning literally "dreamer" or "one who speaks from dreams" from a stem *-jumu* the primary meaning of which refers to the phenomena of dreams. In *Aka-Bea* the corresponding term is *oko-paiad*, and according to Mr Man, this term also means "dreamer." Mr Portman, however, gives *taraba* as the *Aka-Bea* word for "dream" or "to dream."

According to a statement by Mr Man, only men can possess the powers that entitle them to be regarded as *oko-paiad*¹. The natives whom I questioned told me that a woman may possess the same powers, though it is more usual for men to become famous in this way than women. There is no very clear dividing line between those who are *oko-jumu* or *oko-paiad* and those who are not; one person may possess the powers in only a slight degree, so as scarcely to differentiate him from others, while another may be much more highly gifted.

At the present time it is no longer possible to obtain full and satisfactory information on this subject. Most of the old *oko-jumu* and *oko-paiad* are now dead. Amongst the younger men there are a few who pretend to the position, but the recent intercourse with foreigners has produced a degree of scepticism in such matters that makes it difficult or nearly impossible to obtain any reliable information as to the former beliefs from any but the very old men. To this difficulty must be added that in talking to some of the very few old men who could have given more valuable information I had to make use of an interpreter, and though they might have been willing to confide to me some of the secrets of their profession they would not do so before a younger man of their own race.

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775 The powers of a dreamer, supernatural as they are, can only be acquired by supernatural means, through contact in one way or another with the spirits (i.e. the *Lau* or *Čauga*). One way of coming into contact with the spirits is by death. If a man should, as the natives put it, die and then come back to life again,

¹ Man, *op. cit.* p. 96.

III]

RELIGIOUS AND MAGICAL BELIEFS

177

he is, by that adventure, endowed with the power that makes a medicine-man. One man of the *Aka-Kera* tribe was pointed out to me as having obtained his powers in this way. It would seem that during a serious illness he was unconscious for some twelve hours or so, and his friends thought that he was dead. A medicine-man whom I met with in the *A-Puikwar* tribe was said to have died and come to life again three times. Another man, whom I did not meet, was described to me as a great *oko-jumu*, and from the description given it seemed to me that he was subject to epileptic fits. As against this, however, Mr Man states that "epilepsy is a recognised form of malady, but the fits are not regarded in a superstitious light".

Another way in which a man can acquire magical powers is by direct communication with the spirits. A man who died a few years ago was believed by the natives to have once met with some spirits in the jungle, and to have acquired in this way the powers of an *oko-jumu*. He used to go off into the jungle by himself at intervals and hold communication with the spirits with whom he had made friends. From such a visit he had returned with his head decorated with shredded palm-leaf fibre (*kero*) which had, so he said, been placed on him by the spirits. This man had a reputation as a powerful *oko-jumu*.

In a less degree the powers of an *oko-jumu* may be obtained through dreams. It is believed that certain men have the power of communicating with the spirits in dreams, and such men are *oko-jumu*. If a man or boy experiences dreams that are in any way extraordinary, particularly if, in his dreams he sees spirits, either the spirits of dead persons known to him when alive, or spirits of the forest or the sea, he may acquire in time the reputation of a medicine-man.

A man may claim some degree of magical power, and yet his claims may not be recognized by others. Each *oko-jumu* has to make his own reputation, and to sustain it when made. This he can only do by demonstrating his power to others. Once this reputation is his, he not only receives the respect of others but also makes a considerable personal profit. Every one is anxious to be on good terms with one who is believed to

¹ Man, *op. cit.* p. 83.

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791 have extraordinary powers. Hence a man who is an acknowledged *oko-jumu* is sure to receive a good share of the game caught by others, and presents of all kinds from those who seek his goodwill.

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755 As the name implies, and in whatever way his power may have been obtained, an *oko-jumu* is privileged to dream in a way that less favoured persons do not. In his dreams he can communicate with the spirits of the dead. In dreams, also, so the natives say, he is able to cause the illness of an enemy or to cure that of a friend.

By his communication with the spirits, in dreams, or in waking life, the *oko-jumu* acquires magical knowledge that he is able to turn to account in curing illness and in preventing bad weather. When a person is ill the *oko-jumu* is often consulted as to the best means of treating the patient. His treatment is often limited to the recommendation, or the application, of some one or other of the recognized remedies. He may undertake to dispel the spirits that are supposed to be the cause of the disease, which he does by addressing them and conjuring them to go away, or by the use of one or other of the substances and objects that are believed to have the power of keeping spirits at a distance. Sometimes the *oko-jumu* will promise to cure the patient by means of dreams. It is believed that in his dreams he can communicate with the spirits and can persuade them to help him to cure the sick person.

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756 Besides their power of causing or curing sickness, the *oko-jumu* are credited with being able to control the weather. As has been shown, the Andamanese believe that the weather is under the control of two beings named *Biliku* and *Tarai*. There is, however, an alternative and contradictory belief, which is also held, that the weather is controlled by the spirits, and particularly by those of the sea. The means taken by magicians or others to prevent bad weather can be divided into two kinds according as they are directed against *Biliku* or *Tarai*, or against the spirits of the sea. As an example of the very simple rites which are performed for this purpose, two cases may be quoted. One of the *oko-jumu* of the Northern tribes, now dead, once stopped a very violent storm by crushing between two stones

a piece of the *Anadendron paniculatum* and diving with it into the sea where he placed it under a rock on the reef. A more recent example is very similar. A man still living, named *Pileiar*, who was, in a way, the successor of the man formerly mentioned, is said to have stopped a violent storm by using the leaves and bark of the *Ficus laccifera* in the same way, that is by crushing them and placing them under a rock in the sea. In both these cases it would seem that the rite was directed not against *Biliku* and *Tarai*, but against the *jurua*.

Apart from his power to communicate directly with the spirits, the *oko-jumu* owes his position to a superior knowledge of the magical properties of common substances and objects. This knowledge he is supposed to obtain from the spirits. However, a lesser degree of knowledge on such matters is possessed by everybody. Thus in the treatment of sickness there are a number of magical remedies of which anyone can make use without consulting an *oko-jumu*.

A complete enumeration of all the things that are believed to possess magical properties is, of course, not possible, but the following notes refer to all the most important.

We may consider first of all the magical properties of mineral substances. One of the most important of these is red ochre. Yellow ochre, which is found in pockets in many parts of the islands, is collected and burnt, when it turns red, and the powder so obtained is either used by itself or is made into a paint with pig or turtle fat. The powder is mixed with water and taken internally. Red paint is applied to the throat and chest for coughs and colds and sore throats, and round the ear for ear-ache. When a man feels unwell he often smears red paint on his upper lip just below his nostrils. In this way, the natives say, the "smell" of the paint cures his sickness. The paint is sometimes used as a dressing for wounds or centipede bites. Its use for ornamenting the body on ceremonial occasions has already been noted in the last chapter.

In the North Andaman a soft red stone is found, called *talar*. This is used as a substitute for red paint. It is rubbed on the body, or it is powdered and the powder is mixed with water and taken internally.

CHAPTER IV

MYTHS AND LEGENDS

773 THE Andamanese have a number of stories which are told to the younger people by their elders and relate to the doings of their ancestors in a time long ago. Some of these stories are recorded in the present chapter. A difficulty in the way of giving any clear and readable account of them is the fact that there are many slightly different versions of one and the same legend. To some extent the variations are local, each tribe, and even each portion of a tribe having its own set of legendary stories. Besides these local variations there are also individual variations. Two men of the same tribe may relate what is substantially the same story, yet each chooses his own words and gestures, and to some extent they may even arrange the incidents differently.

773 In the last chapter it was mentioned that there are certain individuals, known as *oko-jumu* in the North Andaman and
 • 791 *oko-paiad* in the South, who are believed to have special know-
 756 ledge as to the spirits and as to the magical efficacy of remedies for sickness. It is these *oko-jumu* also who are the authorities on the legendary lore of the Andamanese. In the case of magical remedies there is a certain common stock of beliefs as to the efficacy to be attributed to different substances, such as leaves of different plants, and on the basis of these beliefs the *oko-jumu* elaborates the remedies that he uses in particular cases. Each *oko-jumu*, however, prides himself on being, to some extent, original. An example of this has been already mentioned. When a great storm arose an *oko-jumu* of one of the Northern tribes succeeded in stopping it (in the belief of

the natives) by placing a piece of the crushed stem of the *Anadendron* creeper under a particular stone in the sea. On a later occasion another storm arose, and the successor of the first-mentioned *oko-jumu* was appealed to that he might exert his powers. He did not simply imitate his predecessor, but he placed a piece of crushed bark and twigs of the *Ficus laccifera* in the sea under a different stone. In very much the same way there is a common stock of beliefs as to the events that took place in the time of the ancestors, but each *oko-jumu* builds up on this basis his own particular set of legends, so that it is rarely that two of them tell the same story in the same way. An *oko-jumu* may obtain for himself a reputation by relating legends of the ancestors in a vivid and amusing way. Such a man would be able to invent new stories by combining together in his own way some of the traditional incidents. The desire on the part of each *oko-jumu* to be original and so to enhance his own reputation is a fertile source of variation in the legends.

This lack of traditional form, which is a very important characteristic of the Andamanese mythology, may be compared with their lack of traditional songs. Just as every man composes his own songs, so, within certain limits, every *oko-jumu* relates in his own way the legends of his tribe. But whereas every man is a composer of songs, only a certain number are regarded as having authority to speak on the legends.

Underlying the legends of any tribe there are a certain number of beliefs or representations with which every native is familiar. It is on the basis of these that the *oko-jumu* elaborates his own doctrine, if we may call it so, which he hands on to his followers, who in turn may become *oko-jumu* and produce further slight modifications of their own. Thus the legends are continually being changed, though in any one generation the changes introduced are slight, and it would take a long time for important changes in belief to be brought about. There is evidence, however, that a succession of leading men in the *A-Puċikwar* tribe have succeeded in introducing a new doctrine as to the weather, making *Bilik* the name of a class of beings instead of the name of a single being, and that this

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I gathered a few hints that they even believe that at times the spirits can and will help them. Thus a man will call on the sea-spirits of his own country to send plenty of turtle (over which the spirits seem to be assumed to have power) when he is going hunting. A very important fact in this connection is the different way in which a native regards the spirits of his own country and of other parts, the latter being thought to be much more dangerous than the former because presumably they are the spirits not of relatives and friends but of strangers at the best or enemies at the worst. 182^x

There is other evidence that the Andamanese do not regard the power that is possessed by the spirits as being essentially evil. This power, whereby the spirits are able to cause sickness, seems to be shared by the bones of dead men. Indeed the Andamanese call such bones "spirit-bones" (*lau-toi, čauga-ta*). Now this power in the bones (though it may at times be supposed to cause sickness) is more commonly made use of in order to prevent or cure it.

The most conclusive evidence that the power of the spirits is not intrinsically evil, but may be used to produce both good and evil is afforded by the beliefs about medicine-men or dreamers (*oko-jumu*). There are three ways in which a man can become a medicine-man. The first is (as the natives put it) by dying and coming back to life. Now when a man dies he becomes a spirit and therefore acquires the peculiar powers and qualities of a spirit, which he retains if he returns to life. Secondly, if a man straying in the jungle by himself be affronted by the spirits, and if he show no fear (for if he is afraid they will kill him) they may keep him with them for a time and then let him go. Such a man, on his return, is regarded as being a medicine-man, and possessing all the powers of medicine-men. I was told of one man who became a medicine-man in this way within living memory, and it was stated that when he returned from the forest where he had been kept by the spirits for two or three days he was decorated with *koro* fibre. We have seen that this fibre is used by the spirits in the ceremony by which they initiate dead men, and its presence on the returned warrior was perhaps accepted by his friends as evidence that he had been initiated by the spirits. The third and last way in which a man may become a medicine-man is by having 182^x
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intercourse with the spirits in his dreams. This is a point to which it will be necessary to return later. For the present it is sufficient to note that in every instance the power of the medicine-man is believed to be derived from his contact with the spirits in one of the three possible ways.

We are justified in concluding that the special power of the medicine-man, by which he is distinguished from his fellows, is simply the same power that is possessed by the spirits, from contact with whom he has obtained it. The medicine-man is believed to be able both to cause and to cure sickness, to arouse and to dispel storms. In other words he has power for both good and evil, and we must conclude that the spirits have the same. Moreover, it is commonly said that the medicine-man is able to produce the effects he does, whether they be harmful or beneficial to his fellows, by communicating with the spirits in dreams and enlisting their aid. This would seem to prove the point that I am here concerned with, that the power possessed by the spirits, though contact with it is always dangerous, may yet in certain circumstances be of benefit to the society, and is therefore not essentially evil in nature.

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The Andamanese believe that a medicine-man communicates with the spirits in sleep, and this is not the only evidence that they believe sleep to be a condition in which contact with the world of spirits is easier than in waking life. It is believed that sickness is more likely to begin during sleep than when awake. During the initiation ceremonies the initiate is required to abstain from sleep after eating pork or turtle, and this would seem to be because sleep is regarded as generally dangerous and therefore to be avoided on such occasions as this when every precaution needs to be taken.

The explanation of this belief seems to lie in the fact that sleep is a condition of diminished social activity, in which the individual is withdrawn from active social life, and is therefore also withdrawn from the protection of the society. After eating turtle the initiate is in urgent need of the protection of the society, which would be lost to him if he were permitted to sleep. After a death, when the corpse remains in the camp all night the people remain awake, and since there is no other common activity in

000 possible are required before we can speak with certainty regarding the extent, limits, and conditions of heredity among this race; but it has been noticed that, as a general rule, they have excellent memories, especially on those subjects in which the intellects of their ancestors have been consciously or unconsciously exercised or cultivated in the savage state. The following passage will afford an illustration of the intelligence displayed by these people on such subjects. It is taken from the late Mr. Kurz's Report on the Vegetation of the Andaman Islands:—

824 "While I was in the Andamans I was in the habit of consulting people (convicts) from the most different parts of India for the native names of the plants. As a general result, I may state that the Burmans were best acquainted with the flora of the Andamans, but they are by no means equal to the Andamanese in accuracy and certainty of determination. While the Burmans were obliged continually to cut into the bark to recognise the trees, the Andamanese readily gave their names, and I could rely upon their statements, which was not the case at all with those of the Burmese."

787 16. Instances have been observed among them of individuals
158 possessing strong wills and vivid powers of imagination: as a race they do not appear to be subject to trances, illusions, or somnambulism, but, like many other savages, they place implicit faith in dreams, shaping their conduct in superstitious conformity to the warning or advice supposed to have been conveyed therein.

• 791 **Magic and Witchcraft.**—1. There are, however, certain indi-
754 viduals in these tribes, known as *oko-pai-ad-* (lit., a dreamer),
431 who are credited with the possession of supernatural powers—such as second sight, expressed by the term *āramū'gu-tā-rabanga*,—and of a mysterious influence over the fortunes and lives of their neighbours. It is thought that they can bring trouble, sickness, and death upon those who fail to evince their belief in them in some substantial form;¹ they thus generally manage to obtain the best of everything, for it is considered foolhardy to deny them, and they do not scruple to ask for any article to which they may take a fancy.

791 2. These quasi-seers are invariably of the male sex, and it
431 sometimes even happens that a young boy is looked upon as a "coming" *oko-pai-ad-*, their position being generally in the first instance attained by relating an extraordinary dream, the details

¹ This reminds one somewhat of the disease makers of Tanna (New Hebrides), who are supposed to cause disease and death by burning *sahak* (rubbish, principally refuse of food), and who are propitiated by continual presents. The practice of burning beeswax, in order to cause annoyance to an enemy, will be mentioned under "Superstitions," paragraph 13.

of which are declared to have been borne out subsequently by 791
some unforeseen event, as, for instance, a sudden death by 431
accident.

3. In order to maintain his status it is necessary for an *oko-pai-ad*- to give fresh evidences of his powers from time to time, for, so long as his companions have faith in him, he is the constant recipient of presents of all kinds, which are unblushingly given¹ and accepted as bribes to curry favour.

4. Sometimes, owing to the multiplicity of these gifts, it is inconvenient to the *oko-pai-ad*- to take charge of them; he then enters into an arrangement with the donors that such articles as he does not at present need shall be available for his use or appropriation whenever he may require them; hence many individuals possess property which is said to be *rá'dare* (i.e., bespoken) by a certain seer, and which is, therefore, not available for presentation to anyone else.

5. If a disaster occur which they think might have been 791
averted had the *oko-pai-ad*- chosen to exercise his powers, they are said sometimes to conspire to kill him, but so greatly is he feared that not a single instance is known of anyone having ventured to carry such a plan into execution.

6. The position and influence possessed by a seer are not affected by his falling ill, but if some serious misfortune occur to him, such as the death of a child, it is looked upon as a sign that his power is waning, or that he has at least lost a portion of it; they, however, continue to stand in awe of him unless, as time passes, he fails to afford further proof of his supposed superiority. His wife enjoys no distinction, nor is she treated with more respect and consideration than any other woman of the like age in the tribe.

7. The *oko-pai-ad*- is credited with the power of communicating in dreams with the invisible powers of good and evil, and also of seeing the spirits of the departed, or of those who are ill. 791
On the occurrence of an epidemic in an encampment, he brandishes a burning log, and bids the evil spirit keep at a distance; sometimes, as a further precaution, he plants stakes a few feet high in front of each hut, painted in stripes with black beeswax (*tō'bul-pīd*-), the smell of which being peculiarly offensive to this demon, called *ē-rem-chāu'gala*, insures his speedy departure from their midst. 755

8. Though we may be disposed to question the belief of the *oko-pai-ad*-s themselves in the supernatural powers they profess 791
to possess, it is quite possible that they, like sorcerers in other

¹ Especially is this done by those advanced in years for fear of their end being hastened by the *oko-pai-ad*- whom they fail to propitiate.

791 savage tribes,¹ imagine themselves gifted with superior wisdom, and can hardly be blamed if they endeavour to turn their talents to account by imposing a little on the credulity of their neighbours.

101 **Tribal Distribution.**—1. The inhabitants of these islands are
 171 divided into at least nine tribes,² linguistically distinguished,
 197 even if we reckon as one those communities to which I have
 619 already alluded under the title of *jārawa*-, among whom it is
 not improbable further divisions and dialects may eventually be
 discovered. The conjecture that they are one is merely based
 on the assertions of the people of South Andaman, and on the
 circumstance that all the weapons, utensils, huts, &c., of the
jārawa-, which we have been able to examine, appear to be
 constructed invariably on the same model, while all such
 members of the various scattered communities as we have had
 the opportunity of observing, resemble each other in abstaining
 from the practice, so general among all the eight Great Andaman
 tribes, of shaving their heads and tattooing their persons. Still,
 these outward similarities are manifestly insufficient, affording as
 they do mere negative evidence, whereas our present knowledge,
 so tardily acquired, of there being inland communities, called
ērem-tā'ga-, dwelling in the heart of South and Middle Andaman,
 who are allied in all respects, save in their mode of life, with the
dryōto-, or coast communities of their respective tribes, would
 seem to justify the belief that hereafter the aborigines of Little
 Andaman will be found to present not only distinctions of this
 nature but differences also of dialect, as is the case with the
 inhabitants of both North and Middle Andaman, which are
 known to be divided into no less than six tribes.

161 2. As to the numerical strength of these several tribes it is
 619 impossible to speak with any degree of certainty, for, as you are
 aware, there is no part of the country which is not covered with
 jungle, more or less impenetrable to any but the aborigines
 themselves, while their capacity for estimating and expressing
 numbers is wholly inadequate to assist us in forming any
 conclusions on the subject. The surmise that the entire group
 contains about 4,000 souls is based on the calculation that the
bō'jig-ngī'ji- tribe with whom we are most intimate do not at the
 present day exceed 400, though at the time of our advent in
 1858, they are believed to have numbered about 1,000.

133 **Topography.**—1. The chief geographical landmarks of these
 islands are:—

1st. *Saddle Peak*, a massive hill rising to the height of

¹ Vide Lubbock, "On the Origin of Civilisation," &c., 4th Ed., pp. 250-1.

² For the names of the various tribes, and the localities they occupy, the reader is referred to the accompanying map.